



BHAGAVAD GITA

CHAPTER 16

DAIVASURASAMPADVIBHAGA YOGA

(Divine and Devilish Estates)

24 Verses

Chapter 16 - Verse 1

श्रीभगवानुवाच ।
 अभयं सत्त्वसंशुद्धिः
 ज्ञानयोगव्यवस्थितिः ।
 दानं दमश्च यज्ञश्च
 स्वाध्यायस्तप आर्जवम् ॥१६-१॥

śrībhagavānūvāca
 abhayam sattvasaṁśuddhiḥ
 jñānayogaṁvavasthitih |
 dānam damaśca yajñaśca
 svādhyāyastapa ārjavam || 16-1 ||

The blessed lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras and straightforwardness...[Chapter 16 - Verse 1]

Chapter 16 - Verse 2

अहिंसा सत्यमक्रोधः
 त्यागः शान्तिरपैशुनम् ।
 दया भूतेष्वलोलुत्स्वं
 मार्दवं हीरचापलम् ॥१६-२॥

ahimsā satyamakrōdhah
 tyāgaḥ śāntirapaiśunam |
 dayā bhūtēṣvaloluptvam
 mārdavam hrīracāpalam || 16-2 ||

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness...[Chapter 16 - Verse 2]

तेजः क्षमा धृतिः शौचम्
 अद्रोहो नातिमानिता ।
 भवन्ति सम्पदं दैवीम्
 अभिजातस्य भारत ॥ १६-३ ॥

tējah kṣamā dhṛtiḥ śaucam
 adrōhō nātimānitā ।
 bhavanti sampadam̄ daivīm
 abhijātasya bhārata ॥ 16-3 ॥

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride-these belong to the one, born for the divine estate, O Bharata. [Chapter 16 - Verse 3]

दम्भो दर्पोऽभिमानश्च
 क्रोधः पारुष्यमेव च ।
 अज्ञानं चाभिजातस्य
 पार्थं सम्पदमासुरीम् ॥ १६-४ ॥

dambhō darpō'bhimānaśca
 krōdhaḥ pāruṣyamēva ca ।
 ajñānaṁ cābhijātasya
 pārtha sampadamāsurīm ॥ 16.4 ॥

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Partha, for a demoniac estate. [Chapter 16 - Verse 4]

दैवी सम्पद्मोक्षाय
निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्
अभिजातोऽसि पाण्डव ॥१६-५॥

daivī sampadvimōkṣāya
nibandhāyasurī matā ।
mā śucaḥ sampadam̄ daivīm
abhijātō'si pāṇḍava || 16-5||

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]

द्वौ भूतसर्गौ लोकेऽस्मिन्
दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्तः
आसुरं पार्थ मे शृणु ॥ १६-६॥

dvau bhūtasargau lōkē'smin
daiva āsura ēva ca ।
daivō vistaraśah prōkta
āsuram̄ pārtha mē śṛṇu || 16-6||

There are two types of beings in this world, the divine and the demoniacal; the divine have been described at length; hear from me, O Partha, of the demoniacal. [Chapter 16 - Verse 6]

प्रवृत्तिं च निवृत्तिं च
जना न विदुरासुराः ।
न शौचं नापि चाचारः
न सत्यं तेषु विद्यते ॥ १६-७ ॥

pravṛttim ca nivṛttim ca
janā na vidurāsurāḥ ।
na śaucam nāpi cācāraḥ
na satyam teṣu vidyate || 16 - 7 ||

The demoniac know not what to do and what to refrain from; neither purity, nor right conduct, nor truth is found in them. [Chapter 16 - Verse 7]

असत्यमप्रतिष्ठं ते
जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं
किमन्यत्कामहैतुकम् ॥१६-८॥

asatyamapratिष्ठam te
jagadāhuranīśvaram ।
aparasparasambhūtam
kimanyatkāmahaitukam || 16 - 8 ||

They say, 'The universe is without truth, without (Moral) basis, without god; not brought about by any regular causal sequence, with lust for its cause; what else? [Chapter 16 - Verse 8]

एतां दृष्टिमवष्टभ्य
नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः
क्षयाय जगतोऽहिताः ॥ १६-९ ॥

ētāṁ dṛṣṭimavaṣṭabhy
naṣṭātmānō'lpabuddhayaḥ ।
prabhavantyugrakarmāṇaḥ
kṣayāya jagatō'hitāḥ ॥ 16 - 9 ॥

Holding this view, these ruined souls of small intellect and fierce deeds come forth as the enemies of the world for its destruction. [Chapter 16 - Verse 9]

काममाश्रित्य दुष्पूरं
दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्राहान्
प्रवर्तन्ते शुचित्रताः ॥ १६-१० ॥

kāmamāśritya duṣpūraṁ
dambhamānamadānvitāḥ ।
mōhādgṛhītvā'sadgrāhān
pravartantē'sucivratāḥ ॥ 16 - 10 ॥

Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolves. [Chapter 16 - Verse 10]

Chapter 16 - Verse 11

चिन्तामपरिमेयां च
प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमाः
एतावदिति निश्चिताः ॥१६-११॥

cintāmaparimēyāṁ ca
pralayāntāmupāśritāḥ ।
kāmōpabhōgaparamā
ētāvaditi niścitāḥ ॥ 16 - 11 ॥

Giving themselves over to immeasurable cares ending only with death, regarding gratification of lust as their highest aim, and feeling sure that, that is all (That matters) [Chapter 16 - Verse 11]

Chapter 16 - Verse 12

आशापाशशतर्बद्धाः
कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थम्
अन्यायेनार्थसञ्चयान् ॥१६-१२॥

āśāpāśaśatairbaddhāḥ
kāmakrōdhaparāyanāḥ ।
īhantē kāmabhōgārtham
anyāyēnārthasañcayān ॥ 16 - 12 ॥

Bound by a hundred ties of hope, given to lust and anger, they do strive to obtain, by unlawful means, hoards of wealth for sensual enjoyments. [Chapter 16 - Verse 12]

Chapter 16 - Verse 13

इदमद्य मया लब्धमि
मं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे
भविष्यति पुनर्धनम् ॥१६-१३॥

idamadya mayā labdham
imam prāpsyē manōratham |
idamastidamapi mē
bhaviṣyati punardhanam || 16 - 13 ||

“This has today been gained by me, this desire I shall obtain, this is mine, and this wealth shall also be mine in future” [Chapter 16 - Verse 13]

Chapter 16 - Verse 14

असौ मया हतः शत्रुः
हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी
सिद्धोऽहं बलवान्सुखी ॥१६-१४॥

asau mayā hataḥ śatruḥ
haniṣyē cāparānapi |
iśvarō'hamaham bhōgī
siddhō'ham balavān sukhī ||16 - 14 ||

“that enemy has been slain by me and others also shall I destroy, I am the lord, I am the enjoyer, I am perfect, powerful and happy”. [Chapter 16 - Verse 14]

आद्योऽभिजनवानस्मि
कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य
इत्यज्ञानविमोहिताः ॥ १६-१५ ॥

ādhyō'bhijanavānasmi
kō'nyōsti sadṛśō mayā ।
yakṣyē dāsyāmi mōdiṣya
ityajñānavimōhitāḥ ॥ 16 - 15 ॥

"I am rich and well-born; who else is equal to me?" - 'I will give (alms, money), I will rejoice". Thus are they deluded by ignorance. [Chapter 16 - Verse 15]

अनेकचित्तविभ्रान्ताः
मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु
पतन्ति नरकेऽशुचौ ॥ १६-१६ ॥

anēkacittavibhrāntāḥ
mōhajālasamāvṛtāḥ ।
prasaktāḥ kāmabhōgēṣu
patanti narakē'sucau ॥ 16 - 16 ॥

Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell. [Chapter 16 - Verse 16]

आत्मसम्भाविताः स्तव्याः
 धनमानमदान्विताः ।
 यजन्ते नामयज्ञैस्ते
 दम्भेनाविधिपूर्वकम् ॥ १६-१७ ॥

ātmasambhāvitāḥ stabdhā
 dhanamānamadānvitāḥ ।
 yajantē nāmayajñāistē
 dambhēnāvidhipūrvakam || 16 - 17 ||

Self-conceited, stubborn, filled with pride and drunk with wealth, they perform sacrifices in name (Only) out of ostentation, contrary to scriptural ordinance. [Chapter 16 - Verse 17]

अहङ्कारं बलं दर्पं
 कामं क्रोधं च संश्रिताः ।
 मामात्मपरदेहेषु
 प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८ ॥

ahaṅkāram balam darpam
 kāmaṁ krōdham ca saṁśritāḥ ।
 māmātmaparadēhēṣu
 pradviṣantō'bhyasūyakāḥ || 16 - 18 ||

Given to egoism, power, haughtiness, lust and anger, these malicious people hate me in their own bodies and in those of others. [Chapter 16 - Verse 18]

तानहं द्विष्टतः कूरान्
 संसारेषु नराधमान् ।
 क्षिपाम्यजस्त्रमशुभान्
 आसुरीष्वेव योनिषु ॥ १६-१९ ॥

tānaham dvīṣataḥ krūrān
 saṃsārēṣu narādhamaṇ |
 kṣipāmyajasramaśubhān
 āsurīṣvēva yoniṣu || 16 - 19 ||

These cruel hates, worst among men in the world, I hurl these evil-doers forever, into the wombs of the demons only. [Chapter 16 - Verse 19]

आसुरीं योनिमापन्नाः
 मूढा जन्मनि जन्मनि ।
 मामप्राप्यैव कौन्तेय
 ततो यान्त्यधमां गतिम् ॥ १६-२० ॥

āsurīṁ yōnimāpannāḥ
 mūḍhā janmani janmani |
 māmaprāpyaiva kaunteya
 tatō yāntyadhamāṁ gatim || 16 - 20 ||

Entering into demoniacal wombs and deluded, not attaining to me, birth after birth, they thus fall, O Kaunteya, into a condition still lower than that. [Chapter 16 - Verse 20]

त्रिविधं नरकस्येदं
 द्वारं नशनमात्मनः ।
 कामः क्रोधस्तथा लोभः
 तस्मादेतत्त्वयं त्यजेत् ॥१६-२१॥

trividhaṁ narakasyēdaṁ
 dvāraṁ nāśanamātmanah ।
 kāmaḥ krōdhastathā lōbhah
 tasmādētattrayaṁ tyajēt || 16 - 21 ||

These three are gates of hell, destructive of the self-lust, anger and greed; therefore, one should abandon these three. [Chapter 16 - Verse 21]

एतैर्विमुक्तः कौन्तेय
 तमोद्वारैस्त्रिभिर्नरः ।
 आचरत्यात्मनः श्रेयः
 ततो याति परां गतिम् ॥१६-२२॥

etairvimuktaḥ kaunteya
 tamōdvāraistribhirnaraḥ ।
 ācaratyātmanah śrēyah
 tatō yāti parāṁ gatim || 16 - 22 ||

A man who is liberated from these three gates to darkness, O Kaunteya, practises what is good for him and thus goes to the supreme goal. [Chapter 16 - Verse 22]

यः शास्त्रविधिमुत्सृज्य
 वर्तते कामकारतः ।
 न स सिद्धिमवाप्नोति
 न सुखं न परां गतिम् ॥१६-२३॥

yah śāstravidhimutsṛjya
 vartatē kāmakārataḥ ।
 na sa siddhimavāpnōti
 na sukhaṁ na parāṁ gatim || 16 - 23 ||

He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains neither perfection, nor happiness, nor the supreme goal. [Chapter 16 - Verse 23]

तस्माच्छास्त्रं प्रमाणं ते
 कार्यकार्यव्यवस्थितौ ।
 ज्ञात्वा शास्त्रविधानोक्तं
 कर्म कर्तुमिहार्हसि ॥१६-२४॥

tasmācchāstram pramāṇam tē
 kāryākāryavyavasthitau ।
 jñātvā śāstravidhānōktaṁ
 karma kartumihārhasi || 16 - 24 ||

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (In this world). [Chapter 16 - Verse 24]